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A CHRONOLOGICAL RECORD OF HISTORICAL EVENTS RELATING TO DIVERSITY IN THE U.S. ARMY CHAPLAINCY AS VIEWED BY CHAPLAIN (MAJOR GENERAL) (RETIRED) MATTHEW A. ZIMMERMAN, JR.

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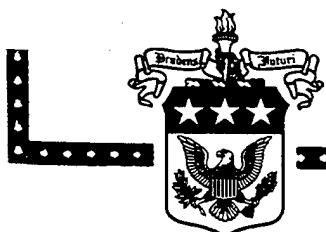
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ABSTRACT

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Relating to Diversity in the Army Chaplaincy
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The former Army Chief of Chaplains, Matthew A. Zimmerman Jr., was selected as a participant in the Army War College Oral History Program because he was the first African-American to serve in this position and because of his significant spiritual leadership during critical years for the Army. Chaplain Zimmerman entered the Army in 1967 and retired in 1994. His involvement played a significant role in the evolution of diversity in the Army Chaplaincy. This research provides an overview of diversity in the Army Chaplaincy from 1967 to 1994. This record also highlights chronological and historical events pertinent to diversity in the Army Chaplaincy during Chaplain Zimmerman's tenure. Chaplain Zimmerman speaks rather candidly on his views of diversity and how it impacted on him and his career choices personally and professionally.

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A FRAMEWORK FOR ADDRESSING DIVERSITY

PURPOSE

The purpose of this study is to provide a chronological record of the historical events relating to the evolution of diversity in the Army Chaplaincy as viewed by Chaplain (MG) Matthew A. Zimmerman, Jr. USA, RET. He served for 27 years as a Army Chaplain which qualifies him as the subject matter expert on these issues. The knowledge and experience that Chaplain Zimmerman brings to this study are critical for addressing diversity in the context of the Army Chaplaincy. This research may serve as a means to build on the rich foundation for expanding diversity within the Army Chaplaincy.

METHODOLOGY

The methodology is based on a series of seven interviews that captured the career of Chaplain Zimmerman from the rank of Captain to Major General. The overriding theme throughout his career focused on his involvement in the evolution of diversity in the Army Chaplaincy. While researching this topic, the author identifies numerous

paradigms which emerged in defining diversity as it related to corporate America, the Department of Defense and the Army Chaplaincy. The summary captures general observations on diversity within the Army Chaplaincy and the Army as a whole.

SCOPE

The scope of this study provides definitions of diversity as offered by corporate America, the Department of Defense and other sources. It also captures a portrait of diversity from the time Chaplain Zimmerman entered the Army in 1967 to 1994 when he retired. Subsequently, the research builds a chronological record of relative diversity events that significantly provided a major shift in the make up of the Army Chaplaincy.

DEFINITIONS

Diversity must be clearly defined in order to set a proper context for this study. The context is the Army Chaplaincy that provides religious support services to the United States Army. President William Jefferson Clinton in his inaugural address on January 20, 1993 made these

comments on diversity: "We need each other and we must care for one another. Today, we do more than celebrate America; we rededicate ourselves to the very idea of America: an idea ennobled by the faith that our nation can summon from its myriad of diversity toward the deepest measure of unity.[1]" The President of Harvard University, Neil L. Rudenstine, suggested that "diversity is not an end in itself, or a pleasant but dispensable accessory. It is the substance from which much human learning, understanding, and wisdom derive. It offers one of the most powerful ways of creating the intellectual energy and robustness that lead to greater knowledge, as well as the tolerance and mutual respect essential to our civic society."[2] From this view the meaning of diversity for many is clearly inclusive.

Corporate America

Kay Iwata, a diversity consultant and former President of Pacific Resources Education Programs, Inc., views diversity as inclusive, collective, and not what's in it for me.[3] General Colin Powell, former Chairman of the Joint Chiefs of Staff, states that the core issues revolve around race. If we can truly get through some of the racial

issues, then some of the others issues will become clearer.[4]

By comparing definitions, diversity seems to capture the difficulty organizations have when attempting to address such a vast issue. Danelle Scarborough, Project Leader in the City of San Diego, California, defines diversity as an environment where differences are valued and all employees are a productive part of a high-performing team, delivering services to our community.[5] Dawn Cross, Corporate Director for diversity at Corning, gives her company's definition as an organizational-change process designed to eliminate barriers based on race, gender, and ethnicity, and to create a work environment where every employee is able to achieve his or her full potential.[6] Dawn Cross and Danelle Scarborough differ in their definitions of diversity, however; both agree that race and sex differences are at the core of the diversity efforts, but that the effort is meant to be inclusive.[7]

Department of Defense

The Department of Defense (DOD) has encountered difficulty in reaching a consensus on defining a policy on diversity because each branch of the military service has

addressed the issue of diversity and equal opportunity under separate programs. The Army's equal opportunity program is designed to address diversity issues. Consequently, in March of 1994 the U.S. Army hosted the first Diversity in Defense Forum at Fort Belvoir, Virginia. The Office of the Assistant Secretary of the Army (Manpower and Reserve Affairs) planned and executed the forum. The presentations highlighted the benefits and challenges of valuing and managing diversity in the work force.[8]

This forum achieved an objective in framing the issue of diversity in the Army by emphasizing the Army's interest and definition. The Army's interest in managing diversity is grounded on two premises: (1) Valuing diversity is a critical theme for managing human resources in the Department of Defense, and (2) Capitalizing on the strength inherent in diversity in the work force presents an ambitious challenge. This is essential to properly position the Department of Defense as an employer of choice. The two major components in managing diversity surfaced: (1) recognizing that individual differences are a resource to the organization and (2) the need to create the

organizational environment in which differences are truly valued and in which all can excel.[9]

This forum was the first step in identifying diversity from a critical thinking platform. While analyzing this issue, it is clear that one size does not fit all. Each of the military services and their leadership is currently operating at different levels when valuing and managing diversity. The Army intends to continue developing the expertise and knowledge of managing diversity as a leadership strategy.[10] Chaplain Zimmerman modeled the Army's interest in managing diversity by formulating and disseminating education and training programs regarding religious traditions and practices based on DA Pam 600-75.[11] By using the aforementioned definitions of diversity one can now analyze the following list of chronological events which took place in the Army Chaplaincy.

CHRONOLOGICAL RECORD OF DIVERSITY
WITHIN THE ARMY CHAPLAINCY

The chronological record of diversity events commenced when Chaplain Zimmerman entered the Army in 1967 and concludes when he retired in 1994. The intent of this

process is to lay out the events sequentially. This process only states what the facts appear to be based on the information that was available.

1970	Racial unrest, drug abuse and morale problems throughout the Army from Vietnam to Germany.[12]
1971	Chaplains established the first Human Relations Council in U.S. Army Europe to address problems of racism, sexism and drug abuse.[13]
1972	The Chief of Chaplains conducted a "Conference for the Recruitment of Minority Clergyman for the U.S. Army Chaplaincy."[14]
1973-74	First Gospel Services held in CONUS at Fort Lewis, Washington, and at Fort Hood, Texas.[15] Chaplain William T. Smith appointed the first minority chaplain recruiter.
1974	Development of Minority Chaplains Training Conference. Chaplain Alice M. Henderson entered active duty as the first commissioned female chaplain in the Army.
1974-75	Chief of Chaplains Race Relations Workshops and Human Relations Conference met.[16]

1975	Chaplain Kenneth Edward's assigned as the second chaplain for Minority Recruiting.
1976	Minority Workshop Conference held in Atlanta, Georgia. Chaplain Zimmerman greeted Chaplain Carlton Harper as the "token" white chaplain.
1979	Chief of Chaplains initiative to increase the number of Catholic chaplains on duty.
1980	Project "Milestone" addressed prejudice, racism, sexism, and communication barriers. The Office of the Chief of Chaplains conducted "Project Milestone" to develop skills, attitudes, and understanding for multi-cultural needs presented by soldiers.
1981	A Multi-Ethnic/Cultural Religious Education workshop was conducted for chaplains and directors of religious education.[17]
1982	Chaplain Donna Weddle assigned to teach ethics at the U.S. Army Engineer School as the chaplaincy's first female chaplain service school instructor. A Minority Ministry Training Course was conducted in Atlanta, Georgia, that focused on "The challenge of Cultural Ministry Amidst Multi-cultural Needs." Chaplain Janet Y. Horton became the first female faculty member at the United States Army Chaplain School.[18]
1983	"Good News, the Kingdom's Coming: A study of the Gospel Service" by Dr. William B. McClain, published in the Military Chaplains' Review.[19]

1986	AR 600-20, <u>Accommodation of Religious Practices Within the U.S. Army</u>, went into effect.
	Chaplain William Hufham, PPDT, wrote 5 year plan for Multi-cultural Ministry Training.[20]
	Multi-Cultural Training Course, "Planning For Ministry In A Multi-Cultural Environment" held in Atlanta, Georgia.[21]
1987	Buddhist Churches of America became the first non-Judeo-Christian endorsing agency.
1988	DOD Directive 1300.17 Accommodation of Religious Practices published.[22]
	Multi-Cultural Ministry Training, "Workshop in the Multi-Cultural Environment" Hampton, Virginia.
1989	Multi-Cultural Training Workshop, Atlanta, Georgia.
1990	Multi-Cultural Training Course, "American Religions and the Multi-Cultural Issues" Hampton, Virginia.[23]
1991	First female Chaplain and first female chaplain assistant deployed to a combat zone.[24]
	Multi-Cultural Training Course, "Ministry to Culturally Diverse Soldier Families in Stressful Environment" Atlanta, Georgia.
1992	Multi-Cultural Training Course, "Ministry with Hispanics" San Antonio, Texas.[25]

Chaplain Abdul R. Muhammad became the first Islamic Chaplain.

1993   Chaplain Janet Horton became the first female division chaplain.

1994   A five-year Religious and Cultural Diversity Training plan which expanded the concept of diversity and multi-culturalism for the chaplaincy was approved.[26]

DIVERSITY IN RELIGIOUS PRACTICES

The First Amendment to the Constitution addresses the right of free exercise. In the name of free exercise, and under the Constitution, military chaplains have worked to foster the free exercise of religious faith in a rapidly diversifying religious landscape.[27]

The Army values the rights of its soldiers to observe tenets of their respective religions. It is the Army's policy to approve requests for accommodation of religious practices when they will not have an adverse impact on military readiness, unit cohesion, standards, health, safety, or discipline, or otherwise interfere with the performance of the soldier's military duties. The following considerations apply: accommodation of religious worship

practices, religious dietary practices, religious medical practices, religious dress and appearance practices.[28]

Maintaining diversity in the Army religious landscape presents a major challenge to the Army chaplaincy. Their goal is to ensure that the chaplain force structure meets the demands

of such a diverse force. Chaplain Zimmerman demonstrated this commitment throughout his career as a Army Chaplain. He espoused the precept that every soldier has the right to practice his/her religious freedom. Some religious groups have worship requirements that conflict with the soldier's availability for duty; for example, a 25-hour Sabbath on days other than Saturday or Sunday has the potential to disrupt field training exercises as do holy days or other periods of worship. The unit commander must determine when individuals must be available for duty.[29] In cases like this, unit chaplains become the advocate for a soldier's right to worship.

The diversity in religious practices describes an existing paradigm that focuses on access and legitimacy. The traditional religious groups such as the Judeo-Christian beliefs have expanded to Far Eastern religions which have

influenced the American religious landscape. As a result, our Army culture is increasingly multi-cultural as well as our country. New ethnic groups are gradually gaining recognition in the American population. As a result, many are entering the Army and their religious culture sometimes clash with traditional religious cultures. Diversity is a readiness issue.[30]

DEMOGRAPHIC ANALYSIS OF
THE ARMY CHAPLAINCY: 1967 AND 1994

To address diversity in the Army Chaplaincy it is important to highlight the personnel and denominational strength for 1967 and 1994. Through the denominational distribution, one can ascertain gender, ethnicity and race from the following:

Personnel Authorizations 1967 and 1994

Personnel Rank	1967	1994
MG	1	1
BG	1	1
COL	68	95
LTC	274	203
MAJ	448	371
CAPT	787	552
LT	22	51
TOTAL	1601	1274

31

The following denominational analysis identifies those which are understrength as compared to denominations that are overstrength. From these groupings, one can draw a correlation based on gender, ethnicity and race. From those known denominations that are predominantly African American

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there were only 28 chaplains out of the total authorization of 169. The information did not conclude that the actual numbers from the understrength denominations represented chaplains from their faith group or other faith groups.

Denominational Understrength 1967

	Assigned	Authorized	Difference
Catholic	395	592	-197
African Methodist Episcopal	4	20	-16
African Methodist Episcopal Zion	2	13	-11
American Baptist Association	1	12	-11
Christian Methodist Episcopal	5	8	-3
Church of Christ, Scientist	5	10	-5
Churches of Christ	5	39	-34
Eastern Orthodox	2	39	-37
Church of Jesus Christ of Latter Day Saints	14	32	-18
National Baptist Convention of America	1	45	-44
National Baptist Convention of the USA	15	95	-80
Progressive National Baptist Convention	1	8	-7
Salvation Army	3	5	-2
Seventh-Day Adventist	6	7	-1
Total	459	925	466

The following religious bodies had exceeded their working quota.

Denominational Overstrength 1967

Denominations Overstrength			
Jewish Community	49	48	1
American Baptist Convention	83	27	56
Assemblies of God	18	10	8
Christian Reformed Church	6	5	1
Disciples of Christ	67	33	34
Evangelical United Brethern	26	13	13
Lutheran	107	82	25
The Lutheran Church-Missouri Synod	57	39	18
Methodist Church	254	177	77
National Association of Evangelicals	42	30	12

Church of the Nazarene	14	6	8
Presbyterian Church in the United States	38	16	22
Protestant Episcopal Church	61	47	14
Southern Baptist Convention	302	182	120
United Church of Christ	47	36	11
United Presbyterian Church in the USA	97	57	40
The Associated Gospel Churches	10	4	6
The Baptist General Conference	18	2	16
The Church of God (Anderson Indiana)	8	3	5
Cumberland Presbyterian Church	10	2	8
General Association of Regular Baptists	17	1	16
Independent Fundamentalist Churches of America	12	2	10
Free Methodist Church	7	1	6
National Fellowship of Brethern	8	1	7
Reformed Church in America	6	4	2
Reformed Presbyterian Church, Evangelical Synod	5	0	5
	1369	828	541 [32]

From this analysis, many of the religious bodies that exceeded their working quota appear to be using other denominational quotas.

The total denominational strength 1994:

Protestant 1125
Catholic 130
Jewish 10
Orthodox 6
Islamic 1

The racial/ethnic strength 1994:

American Indian/Alaskan Native 6 (0.47%)
Hispanic 35 (2.75%)
Asian/Pacific Islander 25 (1.97%)
Caucasian 1040 (81.76%)
Black 137 (10.77%)
Other/Unknown 29 (2.28%)

The female strength 1994: 39, Caucasian 31 (women 79.49%) (force 2.44%), Black 6 (women 15.38%) (force 0.47%), Asian/Pacific Islander 1 (women 2.56%) (force 0.08%); and Other/Unknown 1 (women 2.56%) (force 0.08%).[33]

In comparing 1967 to 1994 in terms of diversity, there was a decrease in both Catholic and Jewish chaplains but a marked increase in the number of African American, Orthodox, Islamic and female chaplains. To further explore this analysis, their is a perception that discrimination and a lack of fairness directed toward black denominations. It is a possibility that prejudice has kept members of certain demographic groups out of the Army organization. As a matter of fairness, the Army Chaplaincy continues to work toward restructuring the organization to align it more closely with society. There is a continuous need for leaders to ensure that all Chaplains are treated equally and with respect.[34]

OBSERVATIONS ON DIVERSITY

The previous chapter outlined chronological events of diversity from 1967 through 1994. During these times Chaplain Zimmerman was either directly or indirectly responsible for the implementation of diversity in the Army Chaplaincy. His detailed comments on selected diversity events provided insights in enhancing diversity in the Army Chaplaincy. From the interviews, Chaplain Zimmerman speaks candidly on the importance of diversity in all aspects of the chaplaincy from gender to numerous worship styles. It is clear from observations, that he was able to emerge two paradigms: discrimination and fairness; access and legitimacy into the learning and effectiveness model.

In this part of the study one can see the emerging paradigm in contrast to both fairness and access models, organizing itself around the overarching theme of integration. Assimilation goes too far in pursuing sameness. The new approach for managing diversity in the chaplaincy transcends both. The new approach lets the organization internalize differences among the people so that it learns and grows because of them.[35] These paradigms

provide transitions for the positive growth of diversity in the Army Chaplaincy. In many cases, Chaplain Zimmerman has been a pioneer in paving the way for honest discussion on difficult and emotional issues within the Army Chaplaincy.

The following are accounts of Chaplain Zimmerman's comments on selected diversity events in the Army as an organization and the Army Chaplaincy. In 1970-71, racial unrest, drug abuse and morale problems throughout the Army from Vietnam to Germany appeared to be in disarray. His experience in Germany not only provided a foundation to address race in the Army but to address religious diversity in the Army Chaplaincy. The need for black chaplains was twofold: commanders were looking to black chaplains as catalysis in articulating problems of black soldiers while the Army Chaplaincy focused on the recruitment of black chaplains as a way to address religious diversity.

Chaplain Zimmerman gave more memorial services in Germany for mostly black soldiers, who had either been killed by the German Police or had been the consequences of a drug deal gone bad, than in his entire tour in Vietnam. If the soldier was black, he would receive calls from all over Germany requesting him to conduct the memorial service.

When a black soldier was killed, this created an environment wherein other black soldiers refused support from white chaplains.[36]

Chaplain Zimmerman experienced tension as a liaison person representing both the Army system and black soldiers. He recalled one incident rather vividly wherein four or five black soldiers walked into his office in Hanau (Germany) and asked him to lead a memorial service for Malcolm X in the chapel. During that time, this type of memorial service had not been conceived. Getting permission from the commander was difficult and especially during duty. Naturally the commander response was not favorable. When he informed the soldiers that the request was denied, they became angry. He was often ridiculed for supporting the command. The black soldiers insisted that they were going to have the memorial service around the unit flagpole, with or without the chaplain and with or without permission from the commander. Informing the commander of their intent, he reluctantly agreed to the memorial service. Later that day, the commander called from division Headquarters in Frankfurt (Germany) and directed Chaplain Zimmerman to perform the memorial service. He had to do additional coordination with

the other division chaplains and provide an agenda for such a service.[37]

After this experience, Chaplain Zimmerman requested that the commander sponsor a town hall meeting that would give soldiers and opportunity to express their concerns. The commander adamantly denied such a request. To Chaplain Zimmerman's surprise, the commander subsequently organized the first human relations council in Europe. Not only did the commander support the idea, but he also agreed to respond to each concern. This process proved to be quite valuable in averting serious riots.[38]

While serving on staff at V Corps, Chaplain Zimmerman was responsible for conducting racial harmony workshops with the Equal Opportunity (EO) office. This mission required them to travel throughout the European theater conducting racial harmony workshops for chaplains. He was always surprised to see the amount of negativism in those workshops that were being driven presumably by religious dogma and theology. When white chaplains hit a point where they could no longer rationalize the kind of feelings they were interjecting, they sought refuge behind denominational differences. Many of the white chaplains were not

supportive of interracial marriages or interdenominational marriages as well as major faith groups. When this situation surfaced within the catholic community a Catholic chaplain was sent to address the issue. This caused some difficulty because of the sanctity of the religious beliefs held among chaplains.[39]

Chaplain Zimmerman indicated that the Army in its own eminent way worked hard to bring the racial problems under control. There was a night Army and a day Army. There was minimum control over the day Army and no control over the night Army. It was as bad as it could get. There was a concerted effort in the Equal Opportunity School to teach classes concerning race relations. For a while this provided minor cures to the problem. Subsequently, in the late 1970s and early 1980s the Army Leadership declared these programs a success. As a result of their success, EO programs were downsized and in many areas completely dropped from the unit training program. Equally, commanders disliked any kind of outside organization appearing as a stove pipe organization transferring information to the next higher headquarters. In many cases, commanders were not even in the rating scheme of the EO officer.[40]

With this success, the Army's Equal Opportunity Program declared victory. Eventually racial problems resurfaced. The Army finally realized the necessity to continue EO training for new soldiers. Emphasis was placed on ethnic history program allowing the majority force to understand and help the minority to move from the peripheral to the center of the institutional culture. Realizing that the Army is the best institution in society that has made successful gains in the arena of equal opportunity.[41]

Furthermore, the importance of chaplains functioning in diversity is part of the Army's long range leadership goal. In a regulatory sense chaplains have the responsibility for the moral aspects of leadership. Deputy Chief of Staff, Personnel (DCSPER) retains overall responsibility for morals and morality, but chaplains have the leadership aspect. For example, a war college project stressed that moral and ethical implications for leaders should be included in every Program Of Instruction (POI). The intent was to institutionalize this process, so that the Army leadership remain sensitive and aware that every command order and regulation carries with it some ethical and moral implication. What is necessary in this area is something

similar to an environmental impact statement. Similarly, having a moral and ethical impact statement in every regulation and POI is necessary for readiness.[42]

This is the challenge for the Army. Trying to ensure that when decisions are made at least critical thinking has occurred regarding the implications of diversity. It is a systemic attempt to be realistic about every aspect of the organization not just EO and human relations issues.[43] This is a serious case to increase the chaplain force structure at the service schools and training centers. The main objective is to assist in the writing of regulations and the teaching of POIs. Chaplains have the expertise from their training culture to ask the right questions in order to reach consensus in the area of diversity. The Army should never be a color blind institution in anything but equal opportunity, but when a commander says, "I don't see black nor white troops", then beware. The emphasis of diversity is not a color blind Army.[44] The objective is not to make individuals colorless and depersonalize them, but to draw on diversity where cultural competencies provides a rich reservoir of effective leadership.[45]

Chaplain Zimmerman experienced religious and racial isolation; but in a positive way, this shaped his view of the chaplaincy and the Army. This experience speaks volumes about the need for diversity in the chaplaincy. It is critical that the chaplaincy reflects gender, ethnicity, race and religious diversity in the Army. For example, in 1967 there were only 27 black chaplains and no female chaplains.[46]

The evolution of the Black Chaplain's Workshops was the beginning of serious diversity from gender, race, ethnicity and religious perspectives. This process started a serious change in the religious culture of the Army. The minority chaplain's workshops presented an opportunity for the minority chaplains to do some spiritual and professional networking. During this time the first female chaplain was commissioned and she was black. Being a double minority presented the chaplaincy with some challenging opportunities to inculcate women in the Army religious culture. At the same time, the Black Chaplain's Workshop concept moved through critical paths to meet the demands for greater openness of diversity to other minority groups. The emphasis moved from black to minority; from minority to multi-

cultural and from multi-cultural to diversity workshops. For example, gospel services were evolving and the greatest consternation among some of the black chaplains were breaking away from the stereotype that all black chaplains are monolithic in their worship styles. The critical question for the Chaplain leadership, should black chaplains be assigned to pastor gospel services because they are black? Why are black chaplains required to effectively pastor traditional Protestant services that are attended by the majority; and the white chaplains are not expected to pastor gospel services that are attended by the minority? Eventually, the diversity workshops started to concentrate on the supervision of racial and females minorities as well as religious and denominational diversity. Numerous scenarios, vignettes were taped from these workshops to enhance the local training which empowered diversity for the supervisors who had responsibility in that religious support arena.[47]

Another major issue was the attrition rate of black chaplains as compared to other chaplains. Black Chaplains were being court martialed and sent to prison at an alarming rate. The emphasis was just to recruit black chaplains

without looking sufficiently for quality officers; and as a result they were recruited from anywhere. The Army Chaplaincy was just getting bodies. It was self defeating for black chaplains who were not getting promoted because other indiscretions. This reflected poorly on the Army institution and specifically the black denominations. Denominational leaders complained that their chaplains were going to jail for something that was not considered criminal in the civilian sector. This decision resulted in a closer working relationship with representatives from the black chaplain's denomination and the Chief of Chaplains Accessioning Officer. The Accessioning Officer put in place a quality control mechanism with the denominational endorsing agencies to understand the need to recruit quality officers and provide a brief introduction to the Army cultural[48] This move was further substantiated by the Lutheran Chaplains experience. They were in top positions across the chaplaincy because the Lutheran Church took the Army's call for quality officers seriously during Vietnam. They gave their best and they were almost in charge of the whole chaplaincy. As a result, the Army system has put in place certain kinds of safeguards, that ensure a fair and

equitable opportunity or chance at success for minority groups that relate to gender, race, ethnicity and religious diversity. These groups have moved to the heart of the organizational structure.[49]

This process of diversity in the chaplaincy has move toward a emerging paradigm where learning and effectiveness has created organizational effectiveness. It has the possibility to lift morale, bring greater access to new segments of the marketplace, and enhance productivity. Diversity brings different, important, and competitively relevant knowledge and perspectives about how to actually do work--how to design processes, reach goals, frame tasks, create teams, communicate ideas and lead. Only when the chaplaincy and the Army think holistically about diversity (as providing fresh and meaningful approaches to work) and stop assuming that diversity relates simply to how a person looks--will they be able to reap its full rewards.[50]

SUMMARY

The interviews and research explorations provided serious reflections on the Army Chaplaincy from the former Chief of Chaplains, Matthew A. Zimmerman Jr. The interviews provided a provocative overview of personal and professional experiences that captured a dominant theme that was transparent throughout his career. That theme was diversity. His perspectives on diversity are germane to the spiritual readiness that impacts the organizational culture of the Army.

Regardless of the positions he held, from Assistant Brigade Chaplain to Chief of Chaplains he worked to ensure fairness and access for all members of the religious support teams. These emerging shifts equipped productive members of the Army toward serious "organizational effectiveness."[51] Thereby laying a foundation for paradigm shifts in the culture of the Army Chaplaincy for the betterment of spiritual readiness in the Army as a whole. This was essential element when addressing sensitive racial and cultural issues. The focus was to bring minorities from the peripheral into the central network as vital members of the

Army organization. As a result, this challenged the

majority and minority to find common ground in sharing the

power of the organization. Power is the critical factor

which is often omitted as the root of conflict surrounding

diversity issues.

Chaplain Zimmerman experienced a great deal of isolation

throughout his military career. This is not uncommon for a

pioneer dedicated to creating opportunities for all. His

ability to stay focused afforded him the opportunity to

influence aspects of the Army culture and remain

instrumental in redefining the needs of the Army Chaplaincy.

His family was very supportive in all aspects of his career.

Maintaining cultural and spiritual bonds with his home

church assisted him in staying true to his faith and to his

roots.

His strong cultural identity assisted him in

articulating the myriad of clashing religious cultures

within the religious support mission of the Army Chaplaincy.

Framing the dominant theme of diversity in Chaplain

Zimmerman's career was challenging. Researching the

different schools of thought relating to diversity in

corporate America and in the Department of Defense provided

an interesting contrast. From this analysis, it appears that corporate America has the time and resources to reflect and study the process of diversity management. Research indicates that the Department of Defense as a precursor in the field of diversity management has found it difficult to study and reflect on these issues due to its history of successes. Resting on their laurels of past successes have created a spirit of complacency.

However, both corporate America and the Department of Defense consistently struggle with fairness and access for minorities. Bringing them into the emerging organizational cultures requires a major shift in the mindset of our current leadership.

This research has posed the following challenges for the Army Chaplaincy to consider:

-Train chaplains to be courageous enough to serve as a moral and ethical compass for the Army.

-Influence current leadership to implement fairness, access and emerging processes to empower organizational effectiveness.

-Lever diversity within the context of chaplains as prophets, responsible for ratifying sound decision making within the Army leadership at all levels.

If the Army Chaplaincy embraces these challenges, the organization as a whole will better serve this nation and our soldiers.

ENDNOTES

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[17] Ibid., 4-6.

[18] Ibid., 7.

[19] William B. McClain, "Good News, the Kingdom's Coming: A Study of the Gospel Service," Military Chaplain's Review 12 (Winter 1983): 5.

[20] John W. Brinsfield, 8.

[21] Office of the Chief of Chaplain (PPDT).

[22] John W. Brinsfield, 8-10.

[23] Office of the Chief of Chaplain (PPDT)

[24] John W. Brinsfield, 11.

[25] Office of the Chief of Chaplains (PPDT)

[26] John W. Brinsfield, 12.

[27] Donald W. Musser, "A Beagle Named Karma," <u>Military Chaplains' Review</u> (Summer 1992): 2.

[28] Ibid., 15-16.

[29] Ibid., 16.

[30] David A. Thomas and Robin J. Ely, "Making Differences matter: A New Paradigm for Managing Diversity," <u>Harvard Business Review,</u> (September-October 1996) 83.

[31] Department of the Army, <u>Office of the Chief of Chaplains Historical Review 1 January 1967 to 30 June 1968,</u> (Department of the Army Wahington), 121.

[32] Ibid., 125-126.

[33] Department Of the Army, Office of the Chief of Chaplain, "Weekly Strength Report" December 1994 (Department of the Army Washington).

[34] David A. Thomas and Robin J. Ely. 81.

[35] Ibid. 86.

[36] Chaplain (MG) (Retired) Matthew A. Zimmerman Jr. , Former Army Chief of Chaplains, interviewed by Chaplain (LTC- P) Jerry L. Robinson, 13 January 1997, Washington, DC. 42.

[37] Ibid., 43-44.

[38] Ibid., 44-45.

[39] Ibid., 40-41.

[40] Ibid., 46-47.

[41] Ibid., 47.

[42] Ibid.,50-51.

[43] Ibid., 48-49.

[44] Ibid., 50.

[45] David A. Thomas and Robin J. Ely, 89.

[46] Ibid., 54.

[47] Ibid., 68, 72-74.

[48] Ibid., 75.

[49] Ibid., 75-76.

[50] David A. Thomas and Robin J. Ely, "Making Difference Matter: A New Paradigm for Managing Diversity," Harvard Business Review, (September-October 1996) 85.

[51] Ibid., 85.

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